

out falsehood or folly ; but we can, in the sincerity of our hearts, swear to do faithfully everything in our power to preserve our love. Indissoluble ties we ought not to accept ; for if we should always love each other, of what use are they ? and if not, our chains are then only an instrument of odious tyranny. Is it not so, my friend ?

“ Djalma did not reply ; but with a respectful gesture he signed to the young girl to continue.

“ ‘ And, in fine,’ resumed she, with a mixture of tenderness and pride, ‘ from respect to your dignity as well as my own, I would never promise to observe a law made by man against woman with brutal selfishness,—a law which seems to deny to woman mind, soul, and heart,—a law which she cannot obey without being a slave or a perjurer,—a law which deprives her of her maiden name, and declares her, as a wife, in a state of incurable imbecility, by subjecting her to a degrading state of tutelage ; as a mother, refuses her all right and power over her children ; and as a human being, subjects her son even to the will and pleasure of another human being, who is only her equal in the sight of God. You know how I honour your noble and valiant heart : I am not therefore afraid of seeing you employ those tyrannical privileges against me ; but I have never been guilty of falsehood in my life, and our love is too holy, too pure, to be subjected to a consecration which must be purchased by a double perjury.’ ”

Such are the principles of this Parisian heroine, and such are some of the plausibilities with which she defends them. There are two other female characters in the work, twin sisters, of great beauty, whom the Jesuits also succeed in destroying ; and they, too, are devoid of religion. Unlike Adrienne, however, they are not intellectually infidel,—they have simply never heard of Christianity ; and when they pray, it is to their deceased mother. Yet another of the female characters, a poor sempstress, possessed, however, of a cultivated mind and a noble heart, finds no time to attend to the duties of religion ; and when, through the machinations of the Jesuits, she becomes destitute and wretched, she proposes to go out of the world by her own act, as convinced that she is in the right in doing so as if, wearied and overcome by sleep, she had prepared to go to bed. She is joined in her purpose of death by her sister ; and the scene throws light on the acts